

ARTICLES

OF

VISITATION and ENQUIRY

Within the Diocess of

E L Y:

IN THE

Third Episcopal Visitation

OF THE

Right Reverend FATHER in GOD,

P E T E R, *Gunning.*

By Divine Permission

LORD BISHOP of E L Y.

In the Eighth Year of His Translation

C A M B R I D G E,

Printed by JOHN HAYES, Printer to the University, 1682.

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*The Tenour of the Oath to be administred
to the Church-wardens and Side-men.*

YOU shall Swear, diligently to En-
quire, and true Presentment make,
of every person now or lately of your
Can. 119. Parish, which hath made any default or
offence enquirable by the King's Laws
Ecclesiastical, and become known un-
to you. So help you God, and the
Contents of his Holy Gospel.



48

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(1)

Articles of Instruction and Direction to the *Church-wardens* and *Side-men*, of what they are to take more especial Notice in their Presentments.

Concerning Religion, and the Government of the Church Established in this Realm.

I *Primis.* Is there any in your Parish who are guilty of Atheistical or blasphemous Speeches against the Majesty of Almighty God, or Scoffers at Religion, and the Souls future immortal state? Is there any guilty of Speeches of Infidelity against the faith of our Lord Jesus Christ? Any who in their communication, or otherwise, defend the *Socinian* or *Arrian* Heresie, denying the Eternal Godhead of the Lord Jesus, or *Pelagian*, denying the necessity of his Grace, and of Baptism for the washing away of Original Sin? Artic. 1, 2, 3.
Can. 110.

II. Is there any one that doth affirm or teach (and who is he) that the holy Scripture doth not contain all things necessary to Salvation? or, that what is contained in the 3 Creeds ought not thoroughly to be received and believed, or that the Church hath not Authority in Controversies of Faith? Artic. 6.
Artic. 8.
Artic. 20.

III. Is there any that doth affirm and teach that the Church of *England* by law established, is not a true and Apostolical Church, and a true member of the Catholick Church, having in her all things necessary to Salvation? Or is there any that doth affirm and teach that the XXXIX Articles agreed upon by the Arch-bishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at *London*, A. D. 1562. are in any part erroneous or superstitious, or such as may not with a good conscience be subscribed unto? Can. 5.
Can. 4.

IV. Is there any in your Parish that doth affirm and teach that the Form of God's Worship in the Church of *England* established by law, and contained in the Book of Common Prayer, and Administration of Sacraments is a corrupt, Popish, or any way superstitious or unlawful Worship of God, or containeth any thing in it that is repugnant to Scripture, or to the Doctrine and Worship in the Catholick or Primitive Church? Can. A.

(2)

Rubrick after Baptism V. Is there any that doth affirm or teach (and who is he) that Baptism of Infants according as is practised in the Church of *England*, is unlawful or unnecessary, or better to be delayed, or not appointed for the Remission of Sins, or that it may be repeated, or that Infants duly baptized according to the Churches Order, and dying before they commit actual sin, are not saved everlastingly through God's grace given them in Baptism?

Can. 1, & 2. VI. Is there any who doth affirm or teach, that the King's Majesty hath not the same Authority in Causes Ecclesiastical
Artic. 37. which we see hath been given always to all godly Princes by God himself, both among the Jews, and in the Christian Church? Or that doth any way deny or impugn the King's Majesties Royal Authority or Supremacy in Causes Ecclesiastical in this Realm? Or who denies that within his Majesties Realms of *England*, *Scotland*, and *Ireland*, and all other his Dominions and Countries, our Lord the King is the highest Power under God, to whom the chief Government of all Estates, whether they be Ecclesiastical or Civil, in all Causes doth appertain, without any subjection due from Him or his Subjects to any foreign Jurisdiction?

VII. Is there any who doth affirm and teach (and who is he) that the Government of the Church of *England* under his Majesty by Arch-bishops, Bishops, Deans, Arch-Deacons, or other chief Ministers bearing office in the same or that the forms or manner of Ordaining and Consecrating of Bishops, Priests and Deacons, established by law, contains any thing that is Antichristian, or repugnant to the word of God, or to the practice of the Catholick Church? Or that persons so ordained Bishops, Priests or Deacons, have not sufficient external calling, or that they ought not to be accounted truly Bishops, Priests, or Deacons, till they have some other external calling unto those divine Offices? or that teaches that those three holy Orders aforesaid have not been ever in Christ's Church even from the Apostles time?

Can. 7.
Can. 8.
Pref. before Form of Ord.

VIII. Is there any in your Parish (and who is he) that separating himself from this Church, and from the Communion of Saints therein, and joyned himself to Conventicles, breaks the Communion of the Church of *England*, and so the Communion of the Catholick Church, of whose Communion hers is a part; or accounts of others as prophane, and none of the godly,

Can. 9.

godly, for their orderly conforming themselves to the Church of *England* as established by law? Or that any combining themselves in Assemblies or Congregations of the King's born Subjects within this Land, other then such as by the Laws of this Land are held and allowed, may truly take unto themselves the name of another purer Church, or of the Church of *England*?

IX. Is there any who doth affirm and teach (and who is he) *Can. 6.* that the Rites and Ceremonies, and the Rules of the Church of *England* by law established, are Antichristian, superstitious, or frivolous; or any way unlawful, or such as may not be subscribed unto, and practised with a good conscience, or that the Church hath no power to decree any such Rites and Ceremonies? *Can. 10. Artic. 20.*

Concerning the Clergy, their Duty and Office.

I. **I**S Your Parson, Vicar, (or also Curate) in holy Orders *All of Uni-* by Episcopal Ordination, a Priest ordained according to *formity,* the laws of the Church of *England*? hath he been legally instituted and inducted into his Benefice? or is he known or suspected to have obtained his Parsonage or Vicarage by any Symoniacal Contract? *Can. 11. 14.*

II. Did he within two Months after his Induction publickly *Ibid.* in your Church or Chappel upon some Sunday or Holy-day in the time of Divine Service, openly read the XXXIX Articles established by Authority in this Church, *A. D. 1562.* and then profess and publish his assent, and subscribe his name thereto in the presence of the Church-wardens? Do you not know, or have you not heard, that in his reading, or pretending to read those XXXIX Articles, he passed over some one or more of them, or some part of one or more, and what part of the Articles was it that he left unread? Did your Parson, Vicar or Curate, upon some Lord's-day within two Months after his Induction, solemnly read in your Church or Chappel both the Morning and Evening Prayer, as it is appointed in the Book of Common-prayer by law established? And did he after such reading, publickly before the Congregation, declare his unfeigned assent and consent to the use of all things in the said Book contained, as is prescribed in the Act of Parliament?

liament made for the Uniformity of publick Prayers? And did he within three Months after his Induction, in your Church or Chappel, in publick upon some Lord's day read a Certificate under the hand and seal of the Arch-bishop or Bishop, Ordinary of the Diocess, that he the said Parson, Vicar or Curate, did before his admission to be Incumbent, subscribe a declaration of the unlawfulness to take up arms against the King, and of his conforming to the Liturgy of this Church, and of his disavowing the unlawful Oath commonly called, the, *The Solemn League and Covenant*, according as is prescribed in the aforesaid Act for Uniformity?

*Act of Par-
liament.
Can. 47, 48*

III. Or after his lawful Entrance, is your Parson or Vicar resident upon his benefice? or if his residence be legally dispensed with, is his place supplied by a Curate allowed by the Bishop, and a licensed Preacher, and constantly resident among you? and what yearly stipend doth your Minister allow him? And if your Parson or Vicar be both resident himself, and keep a Curate also, doth he notwithstanding himself at least once a Month, openly read Common Prayer in your Church or Chappel, and (if there be occasion) administer each Sacrament in such order, manner and form, as is prescribed in the Liturgy and Canons of this Church?

1 Tim. 3.

Can. 75.

IV. Having both lawful Entrance and Residence among you; is he (your Parson, Vicar, or also Curate) of blameless conversation, the *Husband of one Wife, sober, grave, not double tongu'd, not given to much wine, not greedy of filthy lucre, ruling his Children, and his own house well, sound in faith, in charity, in patience?* Or on the contrary, is he a frequenter of Taverns or Ale-houses, a common Gamester, a prophane or obscene jester, a swearer, railer, scoffer, or quarreller? Doth he set his Neighbours at variance one with another? Doth he familiarly converse with persons Excommunicate, ungodly or vicious? Doth he resort to suspected and infamous houses? Or is he himself vehemently suspected of Incontinency with any person within or without your Parish? Or doth your Curate or Minister lodge or board at any Tavern, Inn, Ale-house, or house of any ill report?

*Act of Uni-
formity.
Rubrick.
Can. 14.*

V. Doth your Minister or Curate plainly, audibly, distinctly, and reverently read the Divine Service of Morning and Evening-Prayer, without any diminution (in regard of Preaching, or any other respect) addition, or alteration, upon all

Sun-

Sundays and Holy-days, not omitting also other days appointed by the Book of Common-Prayer as fit and usual times, as Wednesdays and Fridays (with the Litanies added) and the Eves of every Sunday and Holy-day, with *Ember* and *Rogation* days? And moreover, when he is at home, and not otherwise reasonably hindred himself, and able to get two or three gathered together, doth he every day say Divine Service Morning and Evening in the Parish-Church, where he ministers, and cause a Bell to be toll'd thereunto, that the People may come to hear God's Word, and to pray with him? *Can. 14.*
Can. 15.
Rubrick.
after Pres.

VI. Doth your Minister reverently and publickly, at the Font only, and that without the use of a Basin, Administer the holy Sacrament of Baptism? Or doth he refuse, or de'ay to Christen any Child that is brought to him to Church on any Sunday or Holy-day, knowledge thereof being given to him over Night, or in the Morning before Morning Prayer; or neglect to persuade all those who have the use of Reason, and are still unbaptiz'd (having been seduced by *Anabaptists*) to come to holy Baptism, and doth he take care for their Baptism as in the Common-Prayer-Book is prescribed? In the solemn Publick Baptism doth he Baptize any without God-fathers or God-mothers? Or doth he then refuse or neglect to sign the Child baptized with the sign of the Cross? Or doth he admit such to be a God-father or God-mother, who are either one of the Parents of the Child, or who have not themselves received the holy Communion? *Rubrick.*
Can. 68.
Rubrick of Baptism.
Can. 81.
Can. 29, 30.
Rubrick.
Can. 69.

VII. Doth your Minister duly and reverently Administer the holy Sacrament of the Body and Bloud of Christ our Lord, so often, at least, and at such times, as every Parishioner may communicate, at the least three times in every year in publick, whereof the Feast of *Easter* to be one? And doth he reverently and carefully in all things observe all the Churches Order in the Celebration? Doth he give warning publickly in the Church at Morning-Prayer, the Sunday before, for the better preparation of his Parishioners? And do such as purpose to Communicate, signifie their Names at least some time the day before? and when he seeth the People negligent to come to the Communion, doth he use the Churches second Exhortation? and when there is no Communion. *Rubrick.*
Can. 21, 22.
Can. 22.
Rubrick.

munion, doth your Minister every Sunday and Holy-day throughout the year, read to much of the Communion Service, as is appointed to be read by the Book of Common-prayer, and at the place appointed, (if he can thence be well heard of all) thereby professing his and the Churches readiness to the more frequent Celebration of the Holy Eucharist, if Communicants were not wanting?

- Rubrick.* VIII. Doth your Minister wittingly admit to the receiving the Holy Communion, any one such who is known to live in open and notorious sin without Repentance? or that has wronged his Neighbour by word or deed, so as that the Congregation is thereby offended, or any such betwixt whom he perceives malice or hatred to reign, and will not be reduced by him to a reconciliation, or to any who refuse to be present at the other public Prayers of the Church, or to any that be common or notorious depravers of the Book of Common-prayer, or of any thing contained in the XXXIX Articles, or in the Book of Ordaining Bishops, Priests, and Deacons, or to any that has spoken against his Majesties Supreme Authority in Causes Ecclesiastical, except such persons do first acknowledge to the Minister, before you the Church-Wardens, his Repentance for the same, and promise under his hand (if he can write) or otherwise by word of mouth, that he will do so no more? Or lastly, to any that refuse to receive the said Holy Communion kneeling? And of all such persons by him put from the Communion, doth he give an account to his Ordinary according to Law?
- Can. 26.*
- Can. 26, 27, 28.*
- Rubrick.*
- Can. 27.*

- IX. Doth he at the Celebration of the Holy Communion in the due places appointed by the Liturgy, take the Paten into his hands, and break the Bread, and lay his hand upon all the Bread, and after likewise take the Cup into his hand, and lay his hand upon it, and every Vessel in which there is any Wine to be Consecrated? and when that which was Consecrated is spent, doth he communicate to any persons without Consecrating more according to the form prescribed, and doth he severally deliver the Bread and Wine to every Communicant; and at his delivering the same, doth he rehearse the whole form prescribed in the Communion-Book, saying, *The Body of our Lord Jesus Christ, &c.* And *The Blood of our Lord Jesus Christ which was shed, &c.* Or doth he use only some part thereof
- Rubrick.*
- Can. 21.*

thereof as he listeth himself? And when all have communicated, doth he cover what remaineth of the consecrated Elements with a fair Linnen-cloth? and what remains is it reverently eaten and drunken by some of the Communicants within your Church?

X. If any person sick or in health (especially before the Receiving the holy Communion,) finding his conscience troubled with any weighty matters, doth for the quieting thereof, and for further comfort and counsel, unburden his conscience to his Priest or Minister; doth then the said Priest or Minister upon special confession of his sins made, together with fruits meet for repentance having been perform'd (to both which also he is by the Minister to be moved) upon his Repentance administer unto him Absolution, together with Ghostly counsel and advice? and have you ever heard that the said Priest or Minister hath revealed or made known at any time to any person whatsoever directly or indirectly any crime or offence confessed to him in secret by any such Penitents whatsoever (except they be such crimes as by the Laws of this Realm for the publick concern, the Life of the said Priest may and ought to be called in question for concealing of them?)

1. Exhortation to the Communion.

Rubrick Visitation of the sick. Can. 113.

XI. Is your Minister a licensed Preacher, by the Bishop, or either of the two Universities? and if so, doth he then constantly (unless in case of sickness, necessary absence, or other reasonable impediment) himself preach in your Church or Chappel, or in some other near adjoyning, where no Preacher is, one Sermon every Lords-day? or in such cases of impediment, or himself not being licensed, doth he procure some lawful Minister and licensed Preacher to preach one Sermon and to perform other Ministerial Duties each such day, (besides the days of Christ's Nativity, Passion, and Ascension at the least) or if no Sermon be, take care that one of the Homilies set forth by Authority, be there read by a Priest or Deacon lawfully ordained on every Sunday and Holy-day in the Year? hath he in his own Sermons at any time, or in other Discourse (as you know or have heard of) preached or maintained any unsound, Heretical, Seditious, or Schismatical Doctrine so far as you can judge? or spoken ought privately in contempt of Religion, or that Religion, or any part of it, which he by his office in this Church professeth?

Can. 45, 46, 47, 49.

Can. 55. XII. Doth he or any other admitted to preach in your Church, omit before his Sermon or Homily briefly to move and exhort the people in the form laid down in the 55. Canon, or to the same effect, (declaring for whom, and for what mercies they are to pray, and to give God thanks) to joyn with him finally in Prayer for all those mercies in that most holy and comprehensive Prayer of our Lord?

Rubrick.
Can. 59, 61 XIII. Doth your Minister diligently Catechize the Youth of your Parish every Sunday and Holy-day by way of Question and Answer, according to the Churches publick Catechism, or also further instruct them in the sense thereof, as he shall think fit, and this after the second Lesson at Evening Service, openly in the Church? Doth he by this and all other good means and admonitions, prepare and procure them (as occasion is offered) devoutly to come and seek to be confirmed by the Bishop; and himself either bring or send in writing under his hand the names of all such persons in his Parish, as he shall find by his Examination fit to be presented to the Bishop, humbly to seek and ask that benefit of Confirmation?

Can. 66.
Can. 67.
Rubrick. XIV. Doth your Minister (if he be thought fit by his Ordinary) endeavour privately to reclaim and reduce all Popish Recusants, and Sectaries in your Parish, to the Communion in the publick and established worship of God in this Church? Is he also ready without delay to visit the sick? And doth he call upon them to receive the holy Sacrament in their sickness? And doth he administer it to them? And is he also ready being called, without delay to baptize Infants in danger of death? Is any Infant or more aged person in the Parish yet unbaptized by his default? And those Children that have been baptized in private houses, have they been so baptized by any Popish Priest on pretended necessity? or if at home for true cause of necessity, have they been by your Minister or other lawful Minister, baptized and afterward brought into the Church and the Order of the Church concerning them, there duly observed?

Rubrick.
Can. 71. XV. Hath your Minister, or any other, baptized Children, churched any Women, or ministred the holy Communion in any private house, (where they have any Church or Chappel in the Parish) otherwise then by Law is allowed in cases of necessity?

XVI. Doth your Minister on the three Rogation days before the Feast of the holy Ascension, go in perambulation of the Circuit of the Parish? And when he so goeth, doth he exhort the people to give thanks to God, in the beholding of his benefits, for the increase and abundance of his fruits upon the face of the Earth? And when there appears any fear of scarcity, doth he move them to pray unto God for his mercy and favour unto the Land, going into the Church with them, and reading the Litany and one part of the Homily, set forth and appointed for that purpose of the Rogations? *2 Eliz. In-junction 18, 19. Rubrick before Litany.*

XVII. Doth he bid and observe the Holy-days, and Fasting-days, and days of Abstinence, and other solemn days for which particular Services are appointed, as they occur or return from time to time, giving notice to the Parishioners of every of the same in the Church, in the time of the Morning Service the Sunday next before? *Can. 22. Can. 64. Rubrick.*

XVIII. Doth your Minister always at the reading or celebrating any Divine Office, constantly wear the Surplice and other Scholastical Habit, according to his degree if he be a Graduate, and without a Hood (only instead thereof a Tipet of black Stuff, (not silk) being permitted him) if he be no Graduate? And doth he wear his hair of a moderate and comly length? Is his usual Apparel decent in fashion and in colour, such as is enjoyed him by the Canons of the Church? *Can. 58.*

XIX. Doth he in the presence of the Church-wardens, write and record in your Register Book, the Names and Surnames of all persons baptized, married, and buried in your Parish from time to time, yearly transmitting a Copy of those Christnings, Marryings, and Buryings, subscribed with his own, the Church-wardens or Overseers hands, into the Bishops Registry? *Can. 70.*

XX. Doth your Minister permit any strange Minister to preach in your Church, who is not sufficiently licensed and authorized thereto, or that doth not subscribe his name in your book provided for that purpose, and by whom he was so licensed to Preach, and the day of his Preaching? *Can. 50. Au. Can. 52.*

XXI. Doth your Parson, Vicar, or Curate celebrate Matrimony betwixt any persons, without the Banns of Matrimony first published on three several Sundays or Holy-days in the Parish-Church or Chappel where the said Parties dwell, *Can. 62.*

or at any times by Law prohibited, without special Faculty or License, in either case, granted by lawful Authority? Or doth he celebrate the same in any other place than in the Church? and in such Church or Chappel only, where both or one of the parties dwell (though he have License granted by the Ordinary) or in the Church at any other time, than between the hours of eight and twelve in the Forenoon? Or betwixt such persons as are prohibited by the Laws of God, and are within those Degrees of Consanguinity or affinity which are expressed in the Table of Marriage; or under the Age of One and twenty years compleat, without the consent of their Parents or their Guardians and Governours (if their Parents be dead) first signified unto him?

*Can. 99.
Can. 100.
101, 104.

Can. 102,
103, 104.
and Cox-
stitur.
1597. Tit.
de Mode-
randis, &c.*

XXII. Or have any such Licenses as above-mentioned, that you know of, been granted by any under the Jurisdiction of this Diocese, for the celebration of Matrimony, until it do appear to the person himself, who is judge in these cases, by the Oaths of two sufficient witnesses, one of them being known to the Judge, or to some person whom the Judge may reasonably trust in this particular, That the express consent of the Parents or Parent (if one be dead) or Guardian or Guardians of the Parties (except they both were in the state of Widowhood) is thereunto had and obtained, and until one of the Parties to be Married have personally Sworn, that he believeth there is no let or impediment of Precontract, Kindred or Alliance, or any other lawful cause, nor any suit commenced in any Ecclesiastical Court to bar or hinder the proceeding of the said Matrimony?

XXIII. Hath your Minister admitted any Women delivered of any Child begotten in Adultery or Fornication, to be churched without License from the Ordinary?

Can. 48.

XXIV. Doth your Minister serve more than one Church or Chappel in distinct Parishes on one day? if so, how far distant are those Churches or Chappels which he so serveth?

Can. 65.

XXV. Doth your Parson, Vicar or Curate (if commanded by the Ordinary) openly some Sunday denounce and declare for Excommunicate all such as stand Excommunicate by the Law of the Church, to the end that others may be admonished to refrain their Company? hath he said Divine Service whilst he knew such Excommunicate persons to have been in the Church?

Church? or admitted such to the Communion whilst they stood so excommunicate?

XXVI. Doth your Parson, Vicar, or Curate (having convenient notice given) delay or refuse to bury any that are brought to the Church or Church-yard according to the form prescribed in the Book of Common-Prayer, except such as die either unbaptized, or Excommunicate *Majori Excommunicatione*, and no man able to testify their Repentance, or have laid violent hands upon themselves? Can. 68.

XXVII. Doth your Minister in the Parish Church or Chapel where he hath charge, read the Book of Canons and Constitutions agreed on at the Synod holden at London, A. D. 1603 once every year upon some Sundays or Holy-days, in the Afternoon before Divine Service, and doth he so divide the same, as the one half may be read one day, and the other half the other day? Ratific. of Canons.

XXVIII. Doth your Minister publicly read the whole XXXIX Articles unto the people twice every year, so that they may the better understand the same, and be made more thoroughly acquainted with the Doctrine of the Church of England, and not be so easily drawn away from the same (as formerly) before they know what it is? Car. 2. directed to Preachers, Ad. 1662.

XXIX. Is any Lecture preached in your Church? is he or are they who preach it, Licensed so to do by the Bishop? Doth every such one, before his Lecture either read the whole publick Service himself appointed for that day by the whole Church in his Surplice, or at least be present at the whole reading thereof? and is he in all respects conformable to the Laws and Orders of the Church of England? Or doth he any way endeavour to bring the Parson or Vicar of the place into disrepute with his Parishioners? Can. 53, 54.

XXX. Doth Every one abide in his own Calling whereunto he is called? viz. Doth any Lay-man that is not duly ordained openly read Common-prayer, execute any Ministerial duty in your Church? Or is there any Clergy-man, viz. any in Holy Orders, who doth voluntarily relinquish those his Orders, and use himself as a Lay man only without taking any care of the Church of God? Can. 76.

Concerning the Parishioners.

- I. **H**Ave you any persons or person living in your Parish that to your knowledge live not as becomes a Christian, according to his promise and vow made in his Baptism; *viz. denying ungodliness and worldly lusts, living soberly, justly and godly?*
- Tit. 2.
- II. Have you any in your Parish who wilfully absent themselves from your Church or Chappel either at Morning or Evening Prayer upon Sundays and other days appointed by law to be used and kept as Holy-days, or who come late to Church or depart from thence before Service be done, and the blessing given? Or have you any that upon any Holy-days keep open shops or sell wares, or follow their bodily and ordinary labour or trade, or permit their Servants so to do in time of Divine Service? Or have you any Vintners, Inn-keepers, or other Victuallers, or sellers of Beer or Ale, that permit any on such times to tipple or game in their houses, or upon any pretence whatsoever, (except in some necessity as of sickness) to remain in their houses in the time of Divine Service or Sermon, Forenoon or Afternoon, upon those days? or any that will come to hear Sermons but will not come to the Common-Prayer and Worship of God appointed in this Church?
- Eliz. 6. 2.
- III. Are there any in your Parish of years of understanding that remain unbaptized, or any that refuse to send their Infants to be baptized publickly in the Church in due time (except in cases of necessity) or in such cases do they procure them to be baptized at home in due manner according to the order of the Church of England? Or are there any that send their Children away from their own Minister (present among them) to be baptized in other Churches? Or any persons that being unconfirmed are not instructed in their Catechism, or not Religiously brought up, or not brought to confirmation, or being of years, neglect themselves to seek it upon pretence of elder age, or of having received the Communion, or Orders, or upon any other pretence whatsoever? Or are there any that being Sixteen years of Age, do not receive the holy Sacrament of the Eucharist three times in the year, (whereof *Easter* to be one?) Or that doth forsake their own Parish Church to receive elsewhere? Or are there any married Women, who after their delivery from the pain and peril of Child-bearing refuse
- Can. An. 1571.
- Rubrick of Baptism.
- Rubrick.
- Can. 112.
- Can. 28.
- Can. 51.
- Can. 99, 107.

refuse in convenient time to return a publick Thanksgiving to God, according to the Order of the Church? Or are there any that neglect to obtain the Christian burial of their dead according to the Rites of the Church of *England*?

IV. Do any in your Parish entertain in their house any Sojourner, common Guests, or other persons, who refuse to frequent Divine Service, or receive the holy Communion as aforesaid, and what are the names, qualities, and conditions of such Sojourners?

V. Do any refuse to be uncovered during the time of Divine Service, or Sermon, or Homily prescribed therein, or devoutly to kneel when by the Common-Prayer-Book they are commanded so to do? or to stand up at the *Glory be to the Father, &c.* and at the *Credo*s and holy *Gospel*, and to make answer at all the *Responsals* appointed by the said Book, and due reverence when the Name of our Lord *Jesus* is mentioned? or to say the *Credo* and the *Lord's Prayer* in a loud voice with the Minister? Or do any in time of Divine Service, or Sermon, or Homily, behave themselves rudely by walking, talking, whispering, laughing, or sleeping?

VI. Do any persons excommunicate intrude into your Church in time of Divine Service, or doth any other person disturb your Minister doing any part of his Ministerial office? or do any brawl, quarrel, challenge one another, fight or strike in the Church or Church-yard? Or are any Plays, Feasts, Drinkings, or Church-Ales kept in your Church or Church-yard?

VII. Do any Housholders, Fathers, Masters, Mothers, Mistresses in your Parish neglect to cause their Children and Servants, Apprentices, or other Persons living in their House, which have not yet learnt the Churches Catechism, to learn the same, and to come to Church on Sundays and Holy-days in the Afternoon, there to be examined by their Minister, and instructed therein?

VIII. Is there any in your Parish, Master or Servant, Sojourner or Inhabiter, Man or Woman, that lieth under a common fame or suspicion or notoriety of Adultery, Fornication or Incest or other Incontinency (having married within the degrees prohibited by God, and expressed in a Table set forth by Authority *A.D. 1563.*) Or have you any that live together in

*Qu. Eliz.
Artic. 33.*

in your Parish as man and wife, who refuse to make known, when, where, or by whom they were married? Or any that being lawfully married do yet live asunder without separation in due form of Law? Or have you any Bawds, Entertainers or Concealers of incontinent persons, or any common Drunkards, Extortioners, Swearers, or Blasphemers of God's Name, any sowers of Sedition, Faction, or Discord among their Neighbours, any Railers, Revilers, common Slanderers of their Neighbours, filthy and lascivious talkers, or which have solicited any person to unchastity? or any which have used any Charms, Inchantments, or consultations of those called Wizards, Witches, or cunning men or any Sorceries, (not including here such as are made Felony by the Laws of this Realm) or which have committed perjury in any Ecclesiastical Court and Cause?

*Can. 114.
Can. 112.
Can. 110.*

IX. Are there any Recusants in your Parish, or other Schismatically affected, who refuse communion with the Church in her Prayers and Sacraments, who keep in their Houses any that take upon them to be spiritual guides and instructors, or any School-master in their Family, which come not to Church or hear Divine Service, and to receive the holy Communion? or that labour to seduce and withdraw others within or without the Family, from the Religion in this Church established? or any in your Parish that retain, sell, or disperse any Popish books or writings, or other books or writings of any Sectaries touching the Religion, State, or Government Ecclesiastical of this Kingdom of *England*, or Books of Heresie?

X. Have you any in your Parish that are suspected to be *Antinomians, Anabaptists, Familists, Libertines, Brownists, Quakers, Muggletonians, Independents*, or *Presbyterian* opposers of *Episcopal* Government?

Can. 92.

XI. Did any dying in your Parish or elsewhere, leave any Legacy to your Church or Chappel, or to the Poor, or to any other pious or charitable purposes? What were the Legacies, and how have they been bestowed? Are there any in your Parish living that do to your knowledge, or as you have heard, with-hold any part of the stock, goods or legacies, given to any Church or Pious and Charitable use, any provision for free Schools, Alms-houses or Hospitals (not including here such

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as are of his Majesties Foundation or Patronage) or that employ them otherwise then according to the intent of their several foundations, and the allowance of the Laws? Are there any Testiments or Wills by any concealed or unproved; or any Goods unadministred or administred without a due grant from the Ordinary?

XII. Have you any in your Parish that refuse to pay their duty for *Easter* offerings to your Minister, or to reckon with him then, or that refuse to contribute and pay the Rate cessed upon them for the repair of your Church or Chappel, or for the providing of such Books, Furniture, or necessary Ornaments as are requisite for the performance of any of the Divine Offices there? *Can. 85, 86. Rubrick after Com.*

XIII. Do you know of any person in your Parish having the Presentation or gift of any Ecclesiastical Benefice, who hath presented a Minister to it upon any Bargain, either for Money, or Pension, or Lease, or reserve of Tythes, or Glebe, or any part thereof, or upon any other Symonical contract whatsoever? *Can. 40.*

Concerning Church-wardens, Side-men, Parish-Clerks and Sextons.

I. **A**Re the Church-wardens of your Parish yearly and duly chosen by the joint consent of your Minister and Parishioners? or one of them by your Minister, and the other by the Parishioners? and are they sworn? Have the last Church-wardens given up their Accounts before the Minister and Parishioners, delivering up also the money remaining into your hands, and other things of right belonging to your Church or Chappel? and is the same delivered to you by bill indented? *Can. 89. Can. 90.*

II. Doth any person or persons trouble or molest you the Church-wardens for presenting any offenders in any of the premises, or for performing the duty that lies upon you in executing any part of your office, and who are they that do so molest and trouble you? *Can. 115.*

III. Do you the Church-wardens against every Communion provide a sufficient quantity of fine white Bread, and good and wholsome Wine according to the number of the Communicants? *Rubrick. Can. 20.*

cants? and do you bring the Wine so provided in a clean and sweet standing Flagon of Pewter, or other purer Metal, kept for that use?

IV. Do you suffer the Table for the holy Communion to be applied at any time, to any prophane or common use, as of writing, setting dead Corps upon it at Funerals, or others in the Church to sit upon it, or irreverently to make it a place to lay their arms or hats upon it?

Art. 1.
1 Eliz.

V. Do you the Church-wardens note them that come late to Church after Divine Service is begun, or depart before it be ended? and do you take diligent notice of the absent? And if upon your Complaint you receive Warrant from some of the Justices of Peace, and any sums of money be thereupon levied according as by law it is directed, do you distribute the several sums so levied to the poor of your Parish according to the law in that case provided? and before you at any time present any for such default in the Spiritual Court, do you first seriously admonish them once and again?

Can. 90.



Can. 90.

VI. Do you suffer none in time of Divine Service to stand idle, or talk together in the Church-porch, or to walk in the Church or Church-yard, nor children playing or crying in or about the Church? nor suffer any to bring Dogs, Hawks, or Hounds into the Church to the disturbance of the Congregation?

VII. Are the Side-men duly chosen? do they assist the Church-wardens in the executing their Office? and do they joyn with them in framing Presentments?

Can. 91.

VIII. Have you a Parish-Clerk aged 20 years at the least, chosen by your Minister, of honest life and conversation, and sufficiently able to perform his duty in reading, writing, and singing? and doth he duly attend the Minister in all Divine Offices at the Church? doth he keep clean the Church, and carefully look to it, and to the Books? and is he payed the ancient and usual wages as hath been accustomed?

Can. 92.

IX. Doth your Clerk or your Sexton (if there be any such in your Parish) diligently look to the doors of the Church, that they be locked and opened at due times, and that the Bells be toll'd and rung at the due and accustomed hours before the beginning of Morning and Evening Service, that the People may be warned and invited to come to the Church? and when any person

person is passing out of this life, doth he upon notice given thereof toll a Bell as hath been accustomed, that devout and charitable persons may thereby be warned to recommend the Soul of the dying person to the grace, mercy, and peace of God Almighty? Can. 67.

X. Do they at the instance of any, make any grave in any part of the Church (except in such Isles where some person hath propriety) without the exprefs consent of your Minister ?

Concerning Churches, and their Possessions, Ornaments, Utensils, and other Necessaries to the same belonging.

I. **I**S your Church or Chappel in good repair? are the Roofs, Can. 85.
the Walls, the Floors, Windows, Seats (if you have them) and Doors well maintained? and all things there in such a decent sort, without dust or any thing that may be either noisom or unseemly, as becometh the House of God? And is your Porch and Steeple in good repair, and Bells kept in good order by the care and oversight of the Church-wardens at the charge of all persons occupying any Lands or Tenements within your Parish, as well out-dwellers as inhabitants, rating all proportionably for the Lands and Tenements they occupy therein? And is your Church or Chappel-yard sufficiently fenced with walls, rails, or pales, as hath been accustomed, and that by the moneys celled upon Lands and Tenements in your Parish as aforesaid, except you have a special custom otherwise directing you?

II. Are there any Isles adjoining to your Church or Chancel which time out of mind have been repaired by the owners of any Messuage in your Parish? if so, do the owners thereof repair the same?

III. Is the Chancel of the Church sufficiently repaired and beautified by the Minister or other person to whom that doth belong?

IV. Is there any in your Parish that hath converted to his own, or to any common secular use, any Lead, Timber, Wood, Stone, or other Materials belonging to any Church or Chappel, Parsonage or Vicarage-house, or out-houses thereof? Have any of your Church or Chappel Bells been taken down, sold, or lessened; And by whom?

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V. Have you in your Church a decent Font of Stone with a cover, for the Administration of Holy Baptism, and the same set in the ancient and usual place appointed for it? and have you in the Chancel a decent Table for the Celebration of the holy Communion, and for the Communion-Service, and a Carpet of Silk or other decent Stuff, to lie continually upon the Table, during the time of Divine Service, and a fair Linnen cloth to lay on the same, at the time of the Holy Communion? and have you a fair Chalice or Communion Cup of Silver, with a cover, a Plate and a Flagon of Pewter, or purer Metal, the one to place the Bread on, the other to bring the Wine unto the holy Table? or have they been profaned by any common use? Have you a Basin or some other decent Vessel for receiving the offerings at the Communion-Service? and have you a fair Linnen cloth for covering the consecrated Elements? Have you in your Church or Chappel a convenient reading Seat or Pew, erected for your Minister wherein to read the daily Morning and Evening Service, as also a decent Pulpit set in a convenient place for the preaching of God's Word?

VI. Have you belonging to the Church or Chappel a perfect Bible of the largest Volumn, of the last Translation allowed by Authority? Have you two Books of Common-Prayer set forth according to the last Act of Parliament for the Uniformity of publick Prayers? And are they both of the largest Volumn, fairly bound, one for the Minister, and another for the Clerk, to use at the celebration of all Divine Offices? the Book of Homilies, the Book of Canons and Constitutions made in the Synod held at London, 1603. Have you hanging up in your Church a Table of Degrees in marriage prohibited set forth by Authority, A. D. 1563. a Parchment Register-book, to Register the several Christnings, Marriages, and Buryings within the Parish? Have you a Book to set down the names of such Strangers as preach in your Church? and another Book wherein to write down and keep the Accounts of the Church-wardens, and an Inventory of all things provided and belonging to your Church? Have any other Books, as the Works of Bishop Jewel, Erasmus his *Paraphrase upon the Gospel*, or any other good Books been carried out of the Church into any man's private House; or been lost?

VII. Are the ten Commandments or the Lords Prayer and other

other chosen Sentences of holy Scripture set up in your Church or Chappel, as the Canon does require?

VIII. Have you a large and decent Surplice, one, or more, *Can. 58.* for the Minister to wear at all times of his publick Ministration? And have you a Hood or Tippet for your Minister to wear over his Surplice?

IX. Have you in your Church or Chappel a strong Chest *Can. 84, 70.* with three Locks or Keys for the Alms of the poor, and a hole therefore in the upper part thereof? and is one of those Keys in the custody of the Parson, Vicar, or Curate? And have you one other convenient Chest, for keeping the Books and Furniture belonging to the Church? and a Bier for the carrying of the dead to Burial?

X. Is your Church-yard well and sufficiently fenced, and kept with walls or pales? Have any Trees been cut down, growing in the Church-yard or fences thereof, and by whom, and for what use was it done? what private doors are made into the Church-yard, whereby Nufances are committed, and by whom were those doors made? Is any Encroachment made upon that ground?

XI. Have you any Lands or Tenements given or belonging to the repairing of your Church? what is the quantity and value thereof, and in whose possession are they?

XII. When any of those things mentioned in the 6, 7, 8, or 9 Articles above are wanting, are they provided by the Church-wardens, at the charge only of the Inhabitants of the Parish, according to each Inhabitants Estate, and not otherwise? And do you the Church-wardens when you make a Rate for the same, and also for the buying of Bread and Wine for Communions, and for the expences of your selves and Side-men at Visitations, and to pay for scouring your Plate, and washing the Surplice and Communion-clothes, and (if you have not a custom to the contrary) to pay your Parish-Clerk his ancient wages? When you make, I say at any time such a Rate, or a Rate according to the first Article for the repair of your Church, do you give publick notice in the Church to the Parishioners of the time and place of your making them, and also of the time and place when and where your Rate shall be offered to be confirmed by your Ordinary? that the Objections of any may be heard, before they be by the Ordinary ratified?

XIII.

XIII. Is the House of your Parson, Vicar, or Curate, with all the out-houses thereto belonging, kept in good and sufficient repair? or have any of the said house or out-houses been pulled down without License from the Ordinary? and by whom? Hath any person encroached upon any Orchard, Garden, Yard, or Close belonging to your Parsonage or Vicarage-house, or felled any tree thereon growing?

Can. 87.

XIV. Have any of the ancient Glebe-lands belonging to your Ministers, been taken away, or exchanged for other Lands, without the free consent of the Patron, Incumbent, and License from the Ordinary? And have you a perfect Terrier of all Glebe-lands, Meadows, Gardens, Orchards, Stocks, Implements, Tenements or Cottages belonging to your Parsonage or Vicarage? as also, a Note of such Pensions, Raterithes, and Portions of Tithes (or other yearly profits either within or without your Parish) as belong thereunto? and finding no such Terrier, do you the Church-wardens and Side-men, together with your Minister and others of your Parish, make a Terrier of the Premises in Parchment, subscribed and signed by you to be kept by your Minister, and a Copy thereof subscribed and signed sent into the Bishops Registry?

XV. Are the Bones of them that have been buried in your Church or Church-yard kept decently, interred there, or laid up in some fit place as becometh Christians? and is the whole consecrated ground kept free from Swine and that filth and annoyance, as becomes a place so dedicated?

Concerning School-masters, Physicians, Chirurgeons, and Midwives.

Can. 77, 79. I. **D**O any in your Parish teach or instruct Youth in any publick School, or private House, without License from his Ordinary? and doth he cause his Scholars on Sundays and Holy-days to resort to Church to hear Divine Service, Sermons and Catechize? and does he see that they behave themselves there orderly and reverently? and doth he himself teach them the Catechism set forth by Authority? and is he diligent to bring them up in the fear of God, in good learning, and manners?

II. Do

II. Do any in your Parish practise Physick or Surgery without a License from the Bishop himself if at home, or in his absence, by the Ordinary upon the place? Are your Midwives also licensed by the Ordinary?

Touching Publick Ecclesiastical Officers of the whole Diocess (within the Bishops Visitation.)

I. **A**re there any Ecclesiastical Officers (within the Bishops Visitation) any Advocate, Register, Proctor, Clerk, Apparitor, or other Minister belonging to the Ecclesiastical Court, that takes and exacts any extraordinary or greater fees then are due and accustomed? *Can. 135. Can. 138.*

II. Hath any Apparitor taken Reward or Fee to excuse any appearance before the Ecclesiastical Court? or hath the Register sped any Act, or dismissed any person detected without the knowledge and actual consent of the Judge? have any gifts or rewards been taken by any for the perverting of Justice? *Can. 134. 138, 123.*

III. Hath any person within your parish paid or promised any sum of money, or other reward for commutation of Penance for any crime of Ecclesiastical cognisance? If so, how hath the same been disposed of, to what pious and charitable uses (as far as you know?) *Can. An. 1571. & An. 1597.*

F I N I S.

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An Advertisement to the Church-wardens
and Sidemen, and also to the Minister.

Can. 113. **I**F you know of any other default or crime of Ecclesiastical cognizance, you are to present the same. The Minister of every Parish may joyn in Presentment with the Church-wardens and Side-men; and if they be not faithful in their care to admonish and present, then the Parsons or Vicars, or in their absence, the Curates (being the persons that should principally have care of suppressing of sin and impieties in their Parishes) may, and may find themselves in conscience obliged to present, especially the greater crimes, and whatsoever in their conscience they know needeth reformation in their Parish, as they tender the good of the Souls of their Parish.

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